Proceedings of the Government of His Highness the Maharaja of Mysore.

READ:—

Letter No. 526, dated the 27th January 1905, from the First Assistant to the Hon'ble the Resident in Mysore, forwarding for the information of the Durbar a copy of the revised rules relating to the grant of shooting passes to British Troops.

No. J. 2814-24—POLICE 128-6, DATED BANGALORE, 31ST MARCH 1905.

ORDER THEREON.—The rules received with the above, which are appended hereto, are communicated to all the District Magistrates in Mysore, in continuation of Government Proceedings No. 42-51—J. F. 11-00, dated the 1st July 1903.

B. K. VENKATA VARADA IYENGAR,
Secy. to Govt., Gen. & Rev. Dept.

To—All District Magistrates in Mysore.
The Inspector General of Police in Mysore.
The Military Assistant to the Government of His Highness the Maharaja of Mysore.
The Conservator of Forests in Mysore.

PART I.

Rules for the grant of passes and for guidance of Shooting Parties.

1. No warrant officer, non-commissioned officer or private soldier shall carry fire-arms for sporting purposes without a shooting pass. Shooting passes will only be granted to warrant officers and non-commissioned officers and to efficient private soldiers possessing at least one good-conduct badge. No private soldier, not qualified to be a member of a shooting party, shall be allowed to possess a rifle, carbine or gun of his own.

2. Warrant officers and sergeants may be granted passes to shoot alone provided that the officer granting the pass is satisfied that the warrant officer or sergeant has sufficient knowledge of the language to enable him to converse with the inhabitants, or if accompanied by a qualified native interpreter. With the above exceptions passes will only be granted to a party of not less than three and not more than six, one of whom shall be in charge of the party. The party must in all cases be accompanied by a native qualified to act as interpreter, whose name will be entered on the pass. One member may be left in charge of the camp, but the remainder of the party shall not separate while shooting.

3. All shooting passes will be granted on India Army Form L., 1181 (Appendix A). They will be granted by the officer commanding the corps or detachment to which the men belong or to which they are attached, who will keep a record of all passes granted. The names of the party and of the interpreter and the numbers and specification of the fire-arms carried will be entered on the pass and the certificate on the face of the pass will be signed by the squadron, battery-section or company officer, and countersigned by the commanding officer. Before the party starts the armourer sergeant, and in the case of a battery the section officer, will inspect all the fire-arms entered on the pass and will sign the certificate on the pass. No fire-arms not specified on the pass shall be carried or used, and no rifle or carbine shall be used, which carries Government ammunition, or is sighted over 300 yards. All bullets used with rifles or carbines for sporting purposes shall be hollow.

4. No person not named in the pass, except a shikari and game-coolies, shall accompany a shooting party.

5. Shooting passes as a rule shall not extend to more than 14 days, but special passes for periods not exceeding one month may be granted to men known to be experienced sportsmen, with the sanction of the General Officer Commanding the Division or Brigade. Men requiring passes to shoot at a distance, or for periods of more than three days must apply for the pass at least six days before the date on which they wish to start, so as to enable notice to be given to the district civil authorities as required by Rule 19.

235

6. The member of the party who is placed in charge shall carry the pass. He shall produce it when reasonably required to do so, and he shall at once return it to the squadron, battery or company orderly sergeant when the party comes back to camp or lines. On returning the pass he shall report any breach of these rules, any affray with natives, or any mishap, which may have occurred during the absence of the party. If any such event is reported, the non-commissioned officer to whom the pass is returned will at once inform the commanding officer; and the commanding officer will at once send to the District Magistrate the substance of the report, together with a copy of the complaint, if any.

7. There shall be no loading in the neighbourhood of camp or lines; and all fire-arms shall be unloaded as soon as the party leaves off shooting.

8. If any member of a shooting party commits any act resulting in injury to person or property, or is involved in an affray with natives, the party shall return to camp or lines without delay after reporting, if possible, to the nearest civil authority.

9. No shooting with bullets of any kind is permitted except in forest or close jungle, or in tracts of country where such shooting is not attended with danger. Shooting at night is forbidden, except in forests. Shooting in Government reserved forests is prohibited without a special permit from the forest officer.

10. No member of a shooting party shall address or enter into conversation with any native woman.

11. No member of a shooting party shall enter any village, house, temple, mosque or enclosure, or shall shoot within 500 yards of such. If supplies are to be obtained from a village, the interpreter may be employed for the purpose.

12. Members of shooting parties are forbidden to trespass upon or shoot over crops.

13. No member of a shooting party shall shoot at any animal or bird, or in any locality, included in the prohibited list shown on the pass.

14. Shooting at peafowl is prohibited, unless by special permission endorsed on the pass. No shooting at hinds, does, monkeys or dogs is permitted.

15. Fire-arms and ammunition used for sporting purposes, whether private property or issued by Government, shall be kept in the squadron, battery or company store-room in charge of the squadron sergeant-majors, quartermaster-sergeants or colour-sergeants. They will be issued by the above named non-commissioned officers, on production of a pass in which they are specified, and this duty shall not be delegated to any other person.

16. All fire-arms issued from the store-room and unused ammunition shall be returned to the sergeant in charge, who will sign for their receipt on the shooting pass, when the party comes back to camp or lines. All arms kept for sporting purposes shall be entered on the "daily state" of the corps or detachment; and shall be shown as "present," "on pass" or "absent."

17. These rules apply to troops on the march or in moving camps, as well as to troops in cantonments or standing camps.

18. Officers commanding stations, and officers commanding troops about to march will communicate with the civil district officer in order to ascertain—

(*a*) In what localities shooting ought to be forbidden.

(*b*) What animals or birds are regarded by the inhabitants, as sacred, or are protected by rules relating to the establishment of a close season.

19. Prior to the issue of a shooting pass which is to extend over three days, the commanding officer by whom it is to be granted shall send notice thereof to the district officer of any civil district in which the members of the party are to be permitted to shoot. This notice shall be despatched at least three days before the commencement of the currency of the shooting pass. The notice shall state the names and rank of the members of the party, the place or places which they are to visit and the dates indicating the duration of the pass.

236.

20. For a Native state, the political officer in charge shall be deemed to be the district officer for the purposes of Rules 18 and 19. The notice furnished to the political officer under the latter rule shall be despatched at least three days beforehand; but such longer notice shall be given as is possible. Soldiers marching through a Native state are in no case to be permitted to shoot unless within ten miles of camp.

21. When men are permitted to shoot in the vicinity of a military station at a distance from their quarters, the following procedure shall be observed:—

(1) A furlough pass will be granted to them to the military station nearest to the country in which they intend to shoot. On the furlough pass will be an endorsement by the officer commanding the corps or detachment in red ink to the effect that the men are permitted to carry fire-arms and ammunition, and are eligible for a shooting pass. The furlough pass so endorsed shall be an authority to the sergeant in charge to issue arms and ammunition, to the party, after the armourer sergeant has signed the specification that the arms are in good condition and not contrary to Rule 3.

(2) A shooting pass will at the same time be given to them in the usual form with the omission of (*a*) the name of the interpreter, (*b*) the dates indicating the duration of the pass, (*c*) the list of prohibited localities, animals and birds and (*d*) the countersignature of the commanding officer.

(3) On arrival at the military station to which they are granted furlough, they shall report themselves to the military authorities at that station who will attach them to a military unit.

(4) The officer commanding the corps or detachment to which they are attached will, unless there are valid reasons to the contrary, complete the shooting pass by entering (*a*) the name of a qualified interpreter, (*b*) the dates indicating the duration of the pass and (*c*) the list of prohibited localities, animals and birds for the tracts of country where the members of the party intend to shoot; and will then add (*d*) his countersignature. He will also give the notice to the civil authorities required by Rule 19.

The possession of fire-arms and ammunition by members of the party is only allowed during the currency of the completed shooting pass; otherwise Rules 15 and 16 apply at the station to which the men are granted furlough.

PART II.

Rules for dealing with offences.

22. When any serious breach of these rules occurs, the officer commanding the corps or detachment will at once report the date and all the facts of the incident, so far as known, and also full details of the action taken, by telegram direct to the Adjutant General in India, repeating the message to the General Officer commanding the division and brigade; to the Deputy Adjutant General of the command and to the military Department of the Government of India. Detailed reports will be submitted subsequently by letter direct to the Adjutant General in India for the information of the Commander-in-chief and the Government of India. Copies of these reports will be furnished by the officers with whom they originate, through the usual channels, to command head-quarters for information.

23. In every such case the officer commanding the corps or detachment will immediately commence a thorough and searching investigation in view to securing the best possible narrative while the event is still fresh; and he will communicate with the district magistrate as freely as required. When the civil authorities also take up the case every assistance possible will be rendered to them in their investigation. The medical officer, who first attends to any person (whether soldier or

civilian) wounded in any such case, will, without delay, bring to the notice of both the civil and military authorities the nature and extent of the injuries received and their probable ultimate result.

24. Any warrant officer, non-commissioned officer or private soldier shooting without a pass shall be tried by court-martial, and shall on conviction be deprived of the privilege of shooting during the remainder of his Indian service. Also, any member of a shooting party who commits any breach of these rules resulting in material injury to person or property, shall be tried by court-martial. Cases of all other breaches of the rules shall be reported to the general officer commanding the division or brigade for orders.

25. When a court-martial is to be held under Rule 24 the case shall be sent to the Deputy Judge Advocate-General who shall frame the charges and prepare the brief for the prosecution, and the proceedings of the court-martial shall be sent to the same officer for report before confirmation. If a civil enquiry has been held on any case the proceedings of enquiry should accompany application for trial in view of all possible evidence being made available.

26. When a court-martial is held under these rules, the result will be reported for the information of the Commander-in-Chief and the Government of India.

27. If any breach of these rules, or any act committed by a member of a shooting party, results in an affray with natives, or in material injury to person or property, and the offender or offenders cannot be identified, all shooting passes may be prohibited in the corps or detachment, or in the district, for a period not exceeding two years at the discretion of the Lieutenant-General commanding. Every such prohibition shall be published in command orders and reported for the information of the Commander-in-Chief and the Government of India.

PART III.

Special rules for warrant and non-commissioned officers of departments.

28. Shooting passes will be granted to warrant and non-commissioned officers of departments by the local departmental senior commissioned officer, in accordance with these rules so far as they may be applicable. Standing passes for a maximum period of six months, but subject to the rules relating to prohibited localities, animals and birds and to the other restrictions referred to above, may be granted to subordinates of the Military Works Department who are not employed in Cantonment. In every case the officer granting the pass is responsible for seeing that the list of prohibited localities, animals and birds is duly entered on the pass.

PART IV.

Publication of these Rules.

29. A copy of these rules and of the list of prohibited localities, animals and birds shall be hung up in a conspicuous place in every barrack-room.

30. Twice a year (in April and October on such day as the officer commanding directs) Rules 1 to 17 and Rules 24 and 27 shall be read on parade at the head of all British squadrons, batteries and companies (including convalescent depots and standing camps).

31. When troops disembark in India no shooting passes shall be granted until they arrive at their destination. On their arrival, and before any passes are granted, Rules 1 to 17 and Rules 24 and 27 shall be read on parade. An order calling attention to this rule shall be issued to the commanding officer of each corps or detachment before the troops disembark.

32. A copy of Rules 15 and 16 shall be hung up in every squadron, battery or company store-room.

33. Rules 1 to 17, 24 and 27 will be printed on the back of the shooting pass, India Army Form L., 1181 (Appendix A).

34. A copy of these rules will be issued with every shooting pass and will be carried by the member in charge of the party, who will give it back to the orderly sergeant with the pass on return to barracks or camp.

NOTE.

The following orders and rules of law apply to the civil inhabitants of localities in which soldiers are permitted to shoot.

The civil authorities will explain the substance of the rules and orders in simple language in all villages and tracts where soldiers are in the habit of shooting, warning them that soldiers are on no account to be attacked and that any such attacks will be severely punished, so that the inhabitants will have no excuse for interfering unwarrantably with members of a shooting party.

2. Landlords, headmen and village police will also be warned that they are expected to give their assistance in avoiding disputes between villagers and soldiers out shooting.

3. The rules for soldiers provide for punishment of a corps or detachment, or district, in the event of the offenders not being discovered. A similar responsibility may be enforced upon villages where affrays with British soldiers have occurred, if the villagers generally, or a considerable number of them, have made an unwarranted attack upon a shooting party, but the actual offenders have not been brought to justice. The villagers will be warned that in such cases they are liable by law to have extra police quartered upon them at their own expense.

4. The villagers will also be warned that they are not in any circumstances to take the law into their own hands, but are to lodge any complaint they have to make in a legal manner.

5. In cases which are not cognizable by the police, or where the prosecution is not undertaken by the civil authorities, the civil district officer will inform the commanding officer to that effect, for such action as the latter may consider fit to take.

APPENDIX A.

FORM OF SHOOTING PASS.

INDIA ARMY FORM L, 1181.
Supplied on payment.

Regiment _____

No. _____

Names of party—

1 ... ... (In charge).
2 ... ...
3 ... ...
4 ... ...
5 ... ...
6 ... ...

Accompanied by ... ... (Interpreter).

Carrying fire-arms as specified below:—

1 ... ...
2 ... ...
3 ... ...
4 ... ...
5 ... ...
6 ... ...

Have permission to be absent from quarters.

from _____

to _____

For the purpose of shooting in _____

I certify that I have this day examined the weapons specified and that each is in good condition and not contrary to Rule 3.

Date _____

Armourer Sergeant.

Certificate.

I hereby certify that the men above-named are eligible for a shooting pass and that they are steady men, competent to handle fire-arms. I have this day personally read out to them the rules printed on the back of this pass. I am satisfied that they understand those rules, and that—— above-named is qualified to act as interpreter with them.

I also certify that the following are the—

Prohibited animals and birds.		Prohibited localities.
Prohibited all the year.	Prohibited for close season only.	
* Peafowl.		
Hinds and does.		
Monkeys.		
Dogs.		

Station _____

Date _____

Squadron, Battery—Section or Company Officer.

* Except when permitted by special order endorsed on this pass.

Pass countersigned.

Officer Commanding.

Station _____

Date _____

NOTE.—This pass only covers shooting in the place or places here mentioned.

NOTE.—*Rules 1 to 17, 24 and 27 will be printed on the back of the form of shooting pass.*

APPENDIX B.

CONDUCT OF SOLDIERS TOWARDS NATIVES.

Notes for the information and guidance of soldiers out shooting by H. H. Risley, Esq., C.S.I., C.I.E., Secretary to the Government of India, Home Department, and Director of Ethnography for India.

The following instructions are prescribed for observation by non-commissioned officers and privates in their dealings with natives when out shooting under the pass rules. The facts and beliefs upon which the instructions are based are given in the illustrations.

The Compiler believes that most of the misunderstandings that arise between British soldiers and natives of India are due to ignorance on both sides. The soldier does not know what is likely to give offence; the native assumes that some act which

hurts his feelings has been done on purpose to annoy him. The following notes attempt to reduce the occasions for disagreement by explaining some of the customs, beliefs and superstitions which form a large part of the daily life of the Indian villager. When the holders of shooting passes realize that many usages which may strike them at first sight as absurd are looked upon by natives of India as extremely scared, and that interference with them may cause a man to be put out of caste or to be fined heavily for no fault of his own, the Compiler is confident that they will make it a point of honor to treat them with proper respect.

(1) Temples and Mosques should not be approached. Soldiers should also avoid the neighbourhood of—

(*a*) shrines, which may assume various forms ranging from a masonry building to a shapeless lump of clay, and may usually be recognised by the presence of flags or streamers, smears of vermilion, images or pictures of snakes, and holes or niches for lamps;

(*b*) cemeteries or isolated tombs or graves;

(*c*) burning ghats;

(*d*) trees, rocks, or other objects which are marked with vermilion, or on or near which flags have been erected, cotton rags tied or offerings placed;

(*e*) any strange looking object which may be connected with religious or superstitious observances.

(2) Soldiers should be careful not to eat in the neighbourhood of temples, shrines or houses and in no circumstances should they offer food to natives, either adults or children. In this connection they should bear in mind that beef is an abomination to Hindus and pork to Muhammadans. Tobacco is equally repugnant to Sikhs and it is not right to smoke near a Sikh place of worship or, if it can be avoided in the company of Sikhs.

(3) Natives should not be approached or looked at when they are engaged in cooking or in eating their food.

(4) Wells should be avoided as much as possible and in no circumstances should the buckets attached to the well be used for drawing water. If water is required from a village well the guide should be sent to get it.

(5) Soldiers should not attempt to borrow earthen or metal drinking vessels for their own use, since the earthen vessels would have to be destroyed and the metal ones would require ceremonial purification.

(6) Soldiers should be careful not to shoot on sacred tanks; such tanks can usually be recognised—

(*a*) by their having a small temple or shrine on the bank;

(*b*) by a pole planted in the middle of the tank with an iron trident or wheel on the top of it.

Nor should they fire at birds when sitting on sacred trees, such as the pipal or banian.

(7) Bathing ghats should be avoided, as they are frequented by women, both for bathing and for drawing water.

(8) Soldiers should avoid as far as possible taking any notice of either women or children. In the case of the former their motives are apt to be regarded with suspicion, while any attention shown to the latter is thought to cast upon them the evil-eye.

(9) A hookah belonging to a native should never be touched, as it would be polluted and would have to be destroyed.

(10) Soldiers should avoid having anything to do with devotees, religious mendicants and fakirs.

(11) Soldiers should bear in mind that dogs are regarded by both Hindus and Muhammadans as unclean animals and should not allow their dogs to go near natives or their houses. They should also remember that pariah dogs, though apparently ownerless, are useful in guarding villages at night, and that natives object strongly to their being shot without sufficient cause.

(12) Threshing floors are sacred, especially when threshing or winnowing is going on, and should not be approached.

ILLUSTRATIONS.

1. *Introductory.*—For the purpose of these illustrations there may be said to be representatives of five non-Christian religions in India :—

(*a*) Hindus, who worship many gods.

(*b*) Muhammadans, who worship only one god.

(*c*) & (*d*) Jains and Buddhists, who recognise no god at all, but revere a number of men who are supposed to have attained a special spiritual condition.

(*e*) Animists, who worship an indefinite number of spirits or powers, mostly evil.

Hindus build temples with pointed tops; Muhammadans have mosques with domes and a varying number of minarets. Jain and Buddhist temples may be known by their fluted domes usually surmounted by flags or brass emblems.

Animists have no temples but respect and fear a large number of natural objects, such as rocks, trees, rivers, waterfalls, etc., especially those which have something unusual in their appearance.

Members of all the religions recognise a number of subordinate deities, saints, spirits, and the like, to whom are erected shrines which soldiers should on no account meddle with. Instances of these irregular forms of worship are given in the next paragraph.

2 *Shrines and Symbols.*—These are connected with the miscellaneous religious observances described below :—

(*a*) *Worship of the Sun and Moon.*—In many places rude representations of the sun and moon are carved on wooden pillers which are worshipped near a village. The Swastika or crooked cross, representing the sun is painted on the walls beside the door post to keep off the evil-eye, and appears in the form of two cross strokes with a daub of plaster on the shrine of the village god.

(*b*) *Worship of the Earth.*—In some districts a drum smeared with red lead forms part of the worship of the earth. In others a small hut of clods about a foot high, covered with fresh grass, and supported by two posts is erected at the edge of a field intended for the spring harvest as the temple of Machandri or mother earth.

(*c*) *Worship of Rivers and Springs.*—Khwaja Khizr, the god of water and the patron deity of boatmen, is worshipped all over India by setting afloat on a river or tank a little raft of grass with a lighted lamp placed upon it. Hot springs are everywhere sacred and should not be meddled with or approached.

(*d*) *Worship of Village Gods.*—

(i) In many villages Mahamai or the great mother has a shrine consisting of a low flat mound of earth with seven knobs of colored clay at the head or west side. Sometimes a flag is erected in front to the east.

(ii) The monkey god, Hanuman, is supposed to have power to scare evil spirits from his votaries and a rude image of him smeared with oil and red ochre is frequently met with in Hindu villages. He is the patron of wrestlers and at every wrestling place a platform smeared with cow-dung or earth is erected in his honor.

(iii) Bhimsen is also a village guardian and is represented—
(*a*) by a piece of iron fixed in a stone or in a tree;
(*b*) by a stone daubed with vermilion;
(*c*) by two posts of wood standing three or four feet high;
(*d*) by stone pillars called Bhimlath or Bhim's clubs.

(iv) The shrine of the god of the village is generally a small square building of brick masonry with a bulb-shaped top, sometimes surmounted by an iron spike. A red flag hung on a neighbouring tree marks its position and there are usually a few carved stones lying about which the villagers rub with vermilion and oil as an act of worship. Another form of the shrine is a pile of stones under an ancient sacred tree. Near these shrines are found little clay images of elephants and horses and clay bowls with short legs, while on the neighbouring trees are hung miniature cots to commemorate the recovery of a patient from small-pox or other infectious disease. Sometimes the shrine of the village god is a rude building of mud or bamboo and straw, roofed with a grass thatch; inside is a small platform, known as the seat of the god, on which water is placed in the earthen bowls already described, and cakes, milk and flowers are offered. Elsewhere the abode of the village god is marked by cross stakes of wood driven into the ground on the edge of the cultivated lands. In Southern India the village god Ayenar is represented by a rudely carved human figure, painted a reddish colour, sitting or riding with his two wives under a rough stone canopy. In Bengal the Sonthals erect a piece of split bamboo about 3 feet high as the *Sipahi* or sentinel of the village while the Gonds use two carved posts for the same purpose.

(*e*) *Worship of gods of disease.*—The goddess of cholera is worshipped in the form of a block of stone roughly hewn into the semblance of the human figure or is represented by a fragment of rough stone daubed with red ochre and placed beneath the boughs of an ancient banian tree. In one province a similar goddess known as Banspati Mai or the mistress of the jungle, has a shrine in the form of a pile of stones and branches to which every passer by contributes. In another, Ghentu, the god of itch, is represented by a broken earthenware cooking pot daubed with lime and turmeric with a branch or two of the Ghentu plant and a cocoanut broomstick. Mutua Deo, the god of fevers, is represented by a heap of stones inside the village to which a pig is sacrificed when fever prevails. Hardaul Lala, the god of cholera, has a shrine outside the village with a stone figure of the god on horseback, decorated with flags. The demon of cattle disease is warded off by wisps of straw tied round the trunk of acacia trees.

(*f*) *Worship of ancestors.*—All through the central portion of India slabs of stone are set up in the neighbourhood of villages as a resting place for dead ancestors, at which daily offerings of food are made.

(*g*) *Worship of Suttees.*—All over Upper India small shrines in honor of suttees, or women who burnt themselves on the funeral pyre of their husbands, are found on the banks of tanks. These shrines often take the form of a monument on which is carved the warrior on his charger with his wife standing behind him and the sun and moon on either side. Sometimes a snake is carved as if it were coming out of the tomb.

(*h*) *Worship of pirs or saints.*—Both Mussalmans and Hindus worship indiscriminately a number of militant saints. There are popularly supposed to be five *pirs*, and low caste Hindus worship them in the form of five wooden pegs set up in the court yard of the house. The members of a well-known criminal tribe build an altar in the shape of a tomb and offer to the *pirs* a fowl and some thin cakes which are given to a Muhammadan beggar who goes about beating a drum. In another form of

this worship an iron bar, robed in red cloth and adorned with flowers, represents Ghazi Miyan and is taken from door to door, drums being beaten and grain collected from the villagers. In many villages of the Punjab, *Sakhi Sarwar* has a plastered brick shrine with a high dome and low minarets or pillars and a masonry platform in front. *Guga Pir*, the governor of the snakes, is represented on horseback with a long staff in his hand round which a snake is coiled. *Teja Ji*, another god of the same character, is depicted as a man on horseback whose tongue is being bitten by a snake. *Nagardeo*, a saint who protects cattle, is represented in villages by a three-pronged pike or trident set up on a platform, and when cows are milked for the first time the milk is offered to him. *Kalu Kahar*, the son of a Kahar girl who by magical charms compelled King Solomon to marry her, is extensively worshipped in the Maratha country as a protector of cattle. His symbol is a stick covered with peacock's feathers to which offerings of food are made.

(i) *Worship of the malevolent dead.*—In many villages small platforms are built with rows of saucer-like holes into which milk and Ganges water are poured while lamps are lit and Brahmans watch to conciliate the Gayal or soulless ghost, the spirit of a man who died without a son to perform his funeral rites. In the hills the wild huntsman Airi, the ghost of a man who was killed while hunting, has his temples in deserted places, a trident representing the god and a number of surrounding stones his followers. In jungle districts the Baghaut or ghost of a man who is killed by a tiger has a shrine consisting of a heap of stones or branches near a pathway in the jungle. Every passer-by adds to the pile and the Baiga or jungle priest offers upon it a pig or a cock or some spirits, and lights a little lamp there occasionally.

Spirits, it is believed, cannot sit on the ground and for this reason near certain shrines two pegs or bricks are set up for the spirit to sit on, or a bamboo is hung for the spirit to perch on when he visits the place. For the same reason the Oraons hang up an urn containing the bones of a dead man on a post in front of the house in order that his spirit, finding a comfortable resting place in the urn, may not enter the house and annoy the living.

(j) *Worship of trees.*—Many trees are regarded as sacred in India, for reasons which need not be entered upon here. On account of this sanctity many Indian tribes bury their dead in trees. The Khasias and Nagas of Assam lay the body in the hollow trunk of a tree or hang it in a coffin to the branches. The Mariya Gonds of the Central Provinces tie the corpse to a tree and burn it. Among the Maler of the Sonthal Parganas priests, whose ghosts are apt to be troublesome, are laid under trees and covered with leaves. In the south of India when a man is worried by a spirit, he calls in a sorcerer who imprisons the spirit in a tree, at the foot of which is placed a stone, the size of a cocoanut, surrounded with other small stones, while the tree and the large stone are smeared with red lead, red powder, and frankincense.

Among the sacred trees the most important are the following :—

The Pipal *(Ficus religiosa)* which is worshipped by high caste Hindu women every month by watering its roots, smearing the trunk with red lead and ground sandal wood, and putting at the foot copper coins or sweetmeats which are the perquisite of beggars. Sometimes a string of cotton is twisted round the trunk and vessels of water are hung from the branches for the souls of the dead to drink from.

The Banian *(Ficus indica)* is also sacred and is worshipped in much the same way as the pipal.

In the Punjab the leaves of the Siras *(Acacia sirisa)* are hung up on a rope crossing the village cattle path to ward off epidemics, together with a on which

title magic words are written and rude models of wooden sandals, a rake, ploughshare and other agricultural implements, which are believed to scare the demon who brings the plague.

The Tulsi or Basil *(Ocymum sanctum)* is sacred to Vishnu, and is usually planted on small masonry pillars near houses.

(k) *Worship of animals.*—A number of animals are regarded as sacred by natives and soldiers should be careful not to shoot at or molest any of these mentioned below or in the local lists except snakes and tigers.

Snakes.—Snakes are generally sacred because of their mysterious power, because they are believed to protect houses and treasure, and because they are supposed to live long time and to be very wise. In the Punjab hills every householder has an image of a snake in charge of his homestead, and in Southern India similar images are very largely worshipped in the outskirts of villages.

Cows.—Although the worship of the cow by the Hindus is comparatively modern their prejudices on the subject are extremely strong. To kill, injure or insult a cow is regarded as the most serious of all crimes and the slaughter of kine is expressly prohibited in many Hindu states. Bulls are also sacred, especially those which have been dedicated to Siva and branded on the right hind quarter with the mark of his trident.

Monkeys are sacred as the embodiment of the god Hanuman.

Rats.—In Western India the rat is sacred as the animal on which the god Ganesha rides, and it is considered a great sin to kill a rat.

Squirrels.—The squirrel is sacred because it helped the god Rama to build a bridge between India and Ceylon when he went to recover his wife Sita from the demon Ravana. In gratitude for this service Rama stroked the squirrel, leaving the marks of three fingers on his back, and ordained that no man should kill him.

Tigers.—In Mirzapur and in the Central Provinces the Gond tiger-deity Gansam Deo has a shrine in the form of a platform of mud outside the village on which water pots and clay figures of horses and elephants are offered to him. Sometimes the shrine consists of a few blocks of rough stone smeared with vermilion surmounted by a garland and a bamboo with a red or yellow flag tied to the end.

Horses.—At the time of the Dasara festival, horses of stone and clay are worshipped by certain tribes, and horses made of rags are offered at the tombs of saints.

Dogs.—Although dogs are regarded by Hindus as unclean, the dog is associated with the worship of Bhairon or Bhairava, the guardian of Siva temples, and in Western India no Mahratta will injure a dog. In Poona the god Dattatreya is guarded by four dogs, which are said to represent the four Vedas, and at Jejuri and Nagpur children are dedicated to the dogs of Khande Rao, who is regarded as an incarnation of Siva, and is most frequently represented as riding on horseback attended by a dog.

Cats.—The cat is sacred to Shashthi or Chathi, the goddess of lockjaw which attacks children on the sixth (*chathi*) day after birth. Shashti is believed to ride upon a cat, and any Hindu who kills a cat, even by accident, ought to do penance for the sin by walking barefoot all the way to Benares on burning charcoal.

Doves and pigeons are held in much respect by Mahomedans, some of whom will on no account kill pigeons. Hindu traders (*banias*) also feed them in front of their houses or shops, and greatly resent their being killed.

Peacocks are sacred birds and are specially venerated by the Jats, who object strongly to seeing a peacock killed near their villages. Peacock feathers are believed to ward off disease if waved over the sick, and to smoke a peacock feather in a pipe is a charm against snake-bite.

Parrots.—In some parts of India natives object strongly to parrots being shot. The reason usually assigned is that the parrot has a hand like a man (the hind claws are prehensive) and can talk like a man; therefore it is wrong to kill him.

(*l*) *Worship of fetishes.*—The worship of fetish stones prevails all over India, stones of phallic shape, and stones which have holes or perforations, among them the Salagram or Ammonite being regarded with special reverence.

A common religious emblem of this class is a small stone or masonry pillar standing in a sort of saucer with a lip to it. Sometimes the latter is absent and the pillar is represented by a rough water-worn stone, more or less oval in shape, smeared with vermilion. The god Siva is worshipped under this form. The symbol is extremely sacred and soldiers should be careful not to meddle with it.

The Santhals worship a number of fetishes which are set up in their houses in order to keep off evil spirits, snakes and tigers. They consist of pieces of wood or stones painted red, arrowheads and tridents. In several parts of India rude wooden images, about three feet high with a rough representation of the human face on the top, are set up on platforms to protect the cattle from beasts of prey.

All castes of Hindus worship the tools, implements or weapons by which they earn their living. Among these fetishes the grain sieve, the plough, the basket, the broom, and the rice-pounder are of special sanctity and are believed to possess magical powers.

(*m*) *Rag offerings.*—There are many examples in India of the curious custom of hanging rags on trees and bushes or near sacred wells in order to ward off disease. In Garhwal a heap of stones is erected at the top of a pass with sticks and rags attached to them, to which travellers add a stone or two as they pass. Among the Kharwars of Mirzapur, the Baiga or village sorcerer hangs rags on the trees over the village shrine as a charm to bring health and good luck. In Berar a heap of stones daubed with red and placed under a tree fluttering with rags represents Chindia Deo, or the god of tatters, and it is believed that if a man presents a rag in due season, he may chance to get new clothes. Elsewhere when a man is ill, rags from his person are tied to a tree, especially a banian, cocoanut or some thorny tree. Another plan is to take the disease from the sick man and fix it in a tree by thrusting a nail into it or to catch the spirit of the disease in a bottle and tie the bottle to a tree. So in Mirzapur when fever prevails, the Pataris tie a cotton string, which has never touched water, round the trunk of a pipal tree and hang rags on the branches. The Kharwars have a sacred Mahua tree on which threads are hung at marriages. In Northern India disease may be transferred by filling a pot with flowers and rice and burying it under a stone in a path, or by erecting a little pile of earth decorated with flowers in the middle of the road containing some of the scales of the body of a small-pox patient. The idea is that if anybody touches the stone or the pile of earth, the disease will pass from the patient to them.

3. *Customs connected with the evil-eye.*—Natives dislike to hear their children praised, unless the praise be accompanied with some pious ejaculation. There is, however, no objection to noticing some conspicuous ornament or piece of dress, which children frequently wear as a protection against the evil-eye.

All natives are afraid of being stared at, especially by Europeans, and if they are looked at intently, they turn their eyes away through fear of fascination. It is believed that the nails of Europeans, like those of the Rakshasa or ogre, distil a deadly poison, and that this is the reason why they eat with knives and forks instead of with their fingers. Europeans are also believed to have control over ghosts, and it is commonly supposed that a European called "the momiai-wala sahib" has a monopoly of the right of enticing away fat boys, especially those who are very

blake for the purpose of making from their fat the magical ointment known as *momiai*, or mummy. A similar superstition is that of the "Dinapurwala sahib" who is believed to wander about procuring heads for museums armed with a magic stick with which he entices people on dark nights and chops off their heads with a pari, of shears. Early in 1904 the lower classes of natives in Calcutta were so firmly persuaded that a mysterious personage called the "Sirkatwa or head-cutting Sahib" was collecting heads to consolidate the foundations of the Victoria Memorial building that they refused to leave their houses after dark.

The metals are credited with great virtue in keeping off the evil-eye and malevolent demons. Accordingly while a house is being built, an iron pot or a pot painted black is kept on the works, and when it is finished, the daughter of the householder ties to the lintel of the door a charm which contains a small iron ring

Shells are believed to have the same power, and for this reason women in Bengal wear shell armlets, and strings of cowrie-shells are tied round the neck or pasterns of horses and cows, as an antidote to the evil-eye. Blue beads are also used for the same purpose.

4. *Food, drink, etc.*—All Hindus and most Muhammadans are in constant terror of incurring ceremonial pollution, which has nothing to do with personal cleanliness and may be removed with the help of Mullahs or Brahmans by undergoing various penalties which in the case of Hindus may take the form of smearing the forehead with cowdung or swallowing the five products of the cow (*pancha gavya*)—milk, curds, butter, urine, and dung. Pollution is believed to be conveyed most readily by water. Consequently, a Hindu cannot take water from the hands of any one except a man of his own caste or of a caste higher than his own. The numerous Muhammadans who follow Hindu usages are influenced by similar prejudices. In either case the suggestion that a man has incurred pollution may lead to his being turned out of his caste, so that people will not drink with him, or smoke with him, and he may have to pay a substantial fine or give a feast to the caste community in order to be taken back. It follows therefore that a European should never offer water to a native or touch any vessel that might have to be used for drinking. For the same reason the hookah, in which water is used, may also convey pollution, and in some parts of India people are careful to tie some distinctive mark on to their hookahs so that no one may defile himself by mistake. Fire purifies; water pollutes; hence the distinction which holds good for the whole of Upper India between *kachchiroti*, or food cooked with water, and *pakki roti*, or food fried dry with ghee over a fire. The rules relating to the latter are much less strict than in the case of the former, but the safest line of conduct is to take no notice of any native while he is eating or cooking. Most natives particularly dislike being watched at their meals and make a pretence of eating in secret. One sect, indeed, is so particular in this respect, that if a stranger should look at them while they are cooking or eating, the food has at once to be buried in the ground. Some Brahmans in the south of India go further still and believe that earthenware cooking pots are polluted by a stranger even seeing them. They therefore keep their kitchen doors shut so that they may not have to break all their pots and pans. In the same part of the country cotton cloths become unclean if they are touched by a man of a lower caste and especially by a European or a pariah. Saliva is everywhere regarded as most impure and soldiers should be careful not to spit near temples or houses or in circumtances where it is likely to give offence. It should also be remembered that, for reasons which need not be entered on here, the left hand is considered peculiarly unclean.

5. *Wells* are usually dug with special religious observances and are consecrated by a rite symbolising the marriage of the well to the garden which it is intended to water. In some places the village well is worshipped by walking round it and smearing the platform with red lead.